3. The mighty winged *(Soma)* whose father is
PAEJANTA[1] has placed his dwelling on the navel
of the earth among the mountains; the sisters,
the waters flow to (the produce of) the kine ; he
meets with the stones at the beloved sacrifice.

4. As a wife to her husband, so thou (affordest)
delight to thy worshipper; (SOMA), offspring of
PAJRAj[2] listen (to the praises) I address to thee;
in thQ midst of our adorations advance to grant us
life ; SOMA, who art irreproachable, be vigilant
against (our) foe.

5. As thou, INDU, didst attain strength[3] for the
ancient *(rishis),* giving them hundredfold (wealth)
invulnerable,[3] giving them thousandfold (wealth);
so now flow for (our) modern prosperity; the waters
wait upon thy functions.

XVI. (LXXXIII.)

The *Rishi* is PAYITEA ; the metre is *Jagati.*

vni. j^ [4]Lord of prayer, thy filter is stretched out ;
thou who art the sovereign, enterest its members

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[1] *i.e.* the rain. Sayana takes *somah,* implied in *mahishasya parninah,* as the subject of *dadhe.* The mountains are the griiiding-stones : the navel of the earth, the oblation. He explains *swasdrah* as " fingers," which makes no

sense.

[2] *i*e.* the earth ; *Soma,* is its offspring, because it is produced in the ground in the form of a herb.

[3] Sayana omits *e&jcun* and *amridhrah* from his commentary.

* Verses 1 to 3 occur with variations, Sama Yeda, II. 2i 2. 16; verse 1 also *ibid.* L 6. 2. 2. 12.